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Dec. 13, 1893.

ADDRESSES

DELIVERED AT

THE ANNUAL MEETING

OF THE

AUXILIARY FOREIGN MISSIONARY SOCIETY,

IN

THE COUNTY OF NORFOLK,

IN

WRENTHAM, SEPT. 14, 1831.

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BOSTON:
PRINTED BY PEIRCE AND PARKER.

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N. E. Methodist Hist. Society
Dec. 13, 1893

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AUDITOR,

DR. JESSE WHEATON.

ADDRESSES.

FIRST RESOLUTION,

Offered by Mr. Abijah R. Baker, *Principal of the Classical Institution in Medway, and seconded by the Rev.* H. G. Park, *of Dedham.*

Mr. A. R. Baker.

Mr. President—It is with no small degree of diffidence that I rise to offer you the following resolution:

Resolved, That it is the duty of every Christian to inform himself of the state of the heathen.

To that diffidence, so natural to young men when they first appear in public, I should certainly on this occasion have yielded and retained my seat, had I not been aware, that the cause in support of which this resolution is offered, demands the ardor of youth, the vigor of manhood, and the wisdom of age. It imposes no exclusive claims, but levels its obligations upon all. Still we have no reasonable ground of expectation, that its obligations will be felt and acknowledged, that the duties it enjoins, will be faithfully performed by those who have never been baptized with love to God, who have never dedicated to his service all they have and are. Not so, however, with the devout and humble Christian. We have the most abundant reason to expect, that in this cause, his soul will be full of feeling, that he will be ready to act in its support to the utmost of his power, especially since the motives which urge to action, are the strongest, and the rewards of action, the noblest, of which we can form any adequate conception.

Why, then, it may well be asked, why is it, that we all do so little to ameliorate the condition of the heathen? It is not because such persons are not known to exist; nor because they are not conceived to be in a very deplorable condition,—without God, and without hope in the world. But it is because there is among professing Christians, a great want of a particular, definite, and connected view of missions, and of the state of the heathen. Stupidity and inertia are what we might expect as the necessary results of the duty, which this resolution contemplates. How important, then, that the sentiments, which it contains, should be the spontaneous effusions of our own hearts. It enjoins a duty, one too, which does or ought to lie at the foundation of every species of benevolent enterprises.

The particular point, at which we shall aim, will be to illustrate this simple part, *that men must be informed before they will feel, before they will act.*

This cannot, perhaps, be more appositely illustrated, than by a reference to the history of other times, and by inquiring into the causes of the benevolent of enterprises, which characterize our own age. Let us then turn to the page of history. And what does its voice proclaim? It tells us in language too plain to be misunderstood, that intelligence, guided by upright intention, has been the prime mover, and to a great extent, the sustainer of every intellectual and moral reform. What was it, in the sixteenth century, that rolled back the clouds of thick darkness and moral night, in which the world had been enveloped for so many ages?

What at that period destroyed the empire of superstition and alarmed the security of the lordly pontiff?

It was the restitution of learning in Europe, and the reception of religious intelligence. This happy revolution dissipated the gloom of ignorance, and kindled in the minds of many, the love of truth and sacred liberty. But let us come nearer to our own times. Why did not Christians among the nations of Europe act simultaneously and powerfully in the missionary cause until the close of the eighteenth century? Or rather let us inquire, why did not Christians in our own country much earlier strive

> " High on the pagan hills where Satan sat
> Encampt, and o'er his subject kingdoms threw
> Perpetual night, to plant Immanuel's cross,
> The ensign of the gospel, blazing round
> Immortal truth ?"

Simply because they had not been sufficiently informed themselves respecting the real state of the heathen, and the best means of improving their condition. Here, then, we see the indissoluble connexion between intelligence, and well directed effort. The one is the immediate antecedent, if indeed, it is not the immediate cause of the other. Would we then at this day, witness in the same cause a livelier interest, and a more efficient action, there must be a previous reception of much valuable systematic thought. But, Sir, I am aware, that theory and practice, do not always correspond ; for even in this case, it is much easier to ascertain, than to perform our duty.

Perhaps an inductive view, would lead to more clear conceptions ; and would excite our minds to greater diligence in its performance. Let us endeavor to imagine then, what would have been our feelings, had we this morning, instead of assembling in this house, convened on some lofty eminence, from which we could actually have looked down upon six hundred millions of heathen, all congregated in one assembly ? How vast such an assembly ! How awful such a scene ! In one part we should distinctly have seen the crescent of the great False prophet, swayed over one hundred millions of human beings. In another, would have stood the Grand Lama receiving the adorations of a still greater number. Here would have blazed the fires of Moloch, and there would have rolled on in awful grandeur the car of Juggernaut. We might, perhaps, actually have heard the expiring shriek of the infant in the jaws of the Alligator or the Crocodile ; or the mother's adieu as she casts herself upon the funeral pile of her husband. We might have seen the smoke rising from a thousand altars to strange and unknown gods, and myriads of human beings prostrating themselves before the most frightful images which imagination has ever formed. If we were at this moment spectators of a scene like this, who of us would find occasion to complain of a want of feeling ? Who of us would stop

to inquire whether he had better attempt to do anything to stop the progress of such wickedness? Rather would not the largest capacity of our souls be filled with emotion? If money were requisite, would a cool, calculating-policy deliberate, whether it were better to give one dollar or ten? If personal exertion were required, should we not rush to the spot, where the abomination of desolation seemed to reign with most triumphant sway; and there, if we could do nothing more, cast ourselves down before the benighted heathen, and endeavor to block up their pathway to ruin? Would not our united supplications rise to Him, at whose almighty fiat the wheels of nature stand, that He would interpose, and stay the progress of the great Destroyer of our race?

If, Sir, the perception of a scene like this would be calculated to fill the mind with intense emotion, with irrepressible desire for action; and if these, under the blessing of God, are requisite to sustain and render still more efficient the missionary operations of the age; then, surely, it becomes us to inquire for the exciting cause. Here I do not inquire for the ultimate cause, since this is always and everywhere the same, but for the immediate and secondary cause. This is to be found in the reception of intelligence. It is intelligence, that moves the heart, helps to form the lofty purpose, and impels the man onward, right onward to the attainment of his object.

If, then, we could actually ascend such an elevation as I have supposed, it would be what the nature of the case seems eminently to require. And, Sir, we *may* attain such an elevation. There is not a Christian in this house, if indeed, there be one in the land, who may not attain a degree of intellectual elevation, which will enable his "mind's eye," to gain a distinct vision of the whole heathen world.

The means for of attaining this elevation, I need not stop to designate. Suffice it to say, that they are simple and within the reach of the humblest condition.

But, Sir, the fact cannot be conciliated. There is, after all, a deplorable degree of ignorance on this subject. How many Christians know little more of the actual state of the heathen, than they do of the little animalcula, that

flow in their life's blood! How many more would be utterly incapable of giving any definite and connected account even of a single missionary station! How many Christian parents feel, that high-minded patriotism enjoins upon them the duty of rehearsing to their listening children the story of their father's sufferings, and deeds of heroism in the cause of independence; while they are not aware, that the sanctions of our holy religion require them to tell their offspring what has been, or what is still to be done to disengage this world from its shackles of darkness and sin, and introduce it into the glorious light and liberty of the gospel of Christ!

This ignorance greatly enfeebles the energies of the Christian world; and it must be removed before we shall witness a more efficient action. For we have seen that the voice of history and common experience proclaims, that *men must be informed before they will feel, and must feel before they will act.* Since, therefore, it is action, well directed, and powerful Christian action, which must produce a state of society so eminently desirable, in which there shall be nothing to gainsay or resist, nothing to molest or make afraid, in which there shall be no occasion for man to say to his fellow, "turn thou and know the Lord," in which there shall be no law except that of universal love, it certainly becomes us to give this resolution our most hearty and unanimous support.

SECOND RESOLUTION,

Offered by Rev. ELAM SMALLEY, *of Franklin, and seconded by Rev.* JACOB IDE, *of Medway.*

REV. ELAM SMALLEY.

Mr. President—I beg your indulgence, while I offer you a few thoughts in support of the sentiment embodied in the following resolution:

RESOLVED, That the withholding of wealth from the cause of Foreign Missions is highly inconsistent with the Christian character.

The train of thought, Sir, with which I propose to sustain this resolution, is a very plain and a very simple one.

Laying no claim to striking originality, destitute of those ornaments which not unfrequently captivate the imagination without finding access to the better judgment, it aims only to embody that simple reasoning and those substantial considerations, which shall convince the understanding and persuade to vigorous and benevolent action.

This train of thought may be commenced by instituting the following inquiry. Ought the cause of Foreign Missions to be sustained by a Christian community? If the affirmative of this question can be maintained, there will be no difficulty in supporting the resolution now under consideration. But, Sir, who can for a moment doubt that the Christian community are bound to sustain this cause? Is it not the cause of benevolence, the cause of human happiness, the cause of that Redeemer whom we profess to love? Can it be all this, and not impose upon the followers of Christ an obligation to sustain it, which never can be sundered or weakened? We say at once, Sir, that such a thing is morally impossible. Here is a cause which contemplates the redemption of a world lying in wickedness. It proposes to illumine with the light of the *Sun of Righteousness* all the dark portions of the earth, to send the bread of life to all who are perishing with spiritual famine, to free the world from its bondage in sin and corruption under which it now groans, and to introduce it into the glorious liberty of the children of God. Here too is the *command* of our Saviour, "*Go ye into all the world, and preach the gospel to every creature;*" the *example* also of *Christ and his Apostles*, who were so *ardently attached* to the *cause* of *Missions*, and *who did* so *much* in *support of that cause;* together with the facts, that none can be saved, without calling upon the name of the Lord, but that none 'can call upon him in whom they have not believed, or believe in him of whom they have not heard, or hear of him without a preacher, and that none can preach except they be sent.' With these considerations in view, *who* can say *that this cause ought not to be sustained?* Who will have the *hardihood*, the *daring presumption*, to *assert* that the *Christian world* are *at liberty to leave those who are destitute of the gospel* to perish in their sin? The *infidel* may hazard this assertion; the *Atheist* may do it; *he who* fears

not God and regards not man may do it; he who places all, both heathen and Christian, civilized and uncivilized, saint and sinner, together on the high road to salvation, may do it; *but the man who believes the Bible, or adheres to the decisions of conscience*, or has *one spark of genuine charity*, CANNOT DO IT. Every individual of this character determines on a moment's reflection, that the Christian community are under the most solemn obligation to sustain the Foreign Missionary Enterprise. It is to be presumed, Sir, that no one present will think of disputing the importance and the imperious obligation of supporting a cause so noble in design, so benevolent in operation, and so glorious in result, as that of Foreign Missions.

Considering this, then, as a settled point, you will now allow me to inquire, What are the means, on which, under Providence, this cause must depend for successful operation? We do not expect that the Missionary Enterprise will be sustained and consummated by miraculous interposition. We believe that it will be done by human instrumentality. God has appointed means for the accomplishment of his purposes, and unless the means be employed, we look in vain for the end to be effected. Though means, of themselves, possess no efficiency, yet they are as necessary as the end. Though, without divine aid, the cause of Foreign Missions must droop, and wither, and die; yet we are not to calculate upon that assistance, unless we faithfully employ the means of God's own appointment. What, then, are the means imperiously demanded by the maintenance and successful operation of this cause? To this question, every well-informed mind spontaneously replies, The gospel—the glorious glad tidings of the blessed God—must be sent to those who are perishing for lack of vision. In vain do we think of dispersing darkness without light. Equally in vain do we imagine that the object contemplated by the Missionary Enterprise can be effected without the gospel. This, Sir, is the grand instrument, which, under God, must chase away the darkness of the fall, from light upon minds sunk in ignorance, break off the chains of sin and Satan, and bring liberty to the captive. There need be no hesitance, then, in affirming that, if we would be instrumental of regenerating a world and

clothing the earth in the beauty of holiness, we must proclaim "Jesus Christ and him crucified" to those 'who sit in darkness, in the region and shadow of death.'

But how shall this be done? Do we expect that, if *all Christendom stay at home, and fold their arms in ignoble ease*, this business will be accomplished? Such expectation is vain. Will all who inhabit heathen lands come to us after the gospel, and thus relieve us from any farther necessity of making efforts in their behalf. What! forsake the religion of their fathers—the religion in which they have been educated—the religion which permits and requires them to indulge and act out some of the baser passions of the human heart; and come to Christian countries to embrace a religion of which they have never heard, and which does violence to all the feelings of the natural man! It cannot be. How, then, shall the gospel of Christ be proclaimed to the millions of our race, who are yet without the knowledge of what has been done and suffered for their salvation? True, the angel of the Apocalypse is flying "in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" but does he proclaim this gospel miraculously to such as never heard of it, or through the instrumentality of men? We answer, without stopping to reason on the subject, that he does it by human instrumentality. What then? will God open the windows of heaven and send down copies of the Bible in sufficient numbers to supply the whole earth? Or will the gospel of itself take wings and fly to the farthest boundaries of the world, scattering in its track life, light, and salvation? We do not believe that God will work a miracle in the nineteenth century, to supply the world with the Bible. The question, then, returns upon us with augmented force, How shall we send the gospel to the destitute portions of the earth? Here, again, the true answer is so obvious, that no one, who has thought much on the subject, can mistake it. *We must send it by the hand of Missionaries.*

But can missionaries be obtained? Yes, Mr. President. Can persons be found, who have so much benevolence, who possess so much of the spirit of Christ, who are so

deeply imbued with the spirit of self-denial and the love of perishing souls, as to tear themselves away from kindred, from home, from friends, from country, from all the endearments of social and civilized life, and spend their time, their strength, their talents, their lives, in preaching a crucified Jesus to their dying fellow-men? YES, Mr. President. A goodly number of this description have already gone forth 'to proclaim the acceptable year of the Lord;' and several are now in readiness to go, whenever the churches shall come up to their duty, and furnish them with the means of conveyance and support. There is no doubt, then, or ground of hesitance on this point. But, Sir, these devoted sons of the cross must have the means of subsistence. They are willing to give up their time, their talents, their acquirements, their lives, their all, to this important business; but they cannot go to the heathen without aid from their brethren at home. They have not the faculty of flying over the waters which separate them from the objects of their benevolence; nor can they gather sustenance from the winds of heaven, or drink it in from the waves of the briny deep. They are men of like passions and wants with us; and they must have raiment to shelter them from the inclemencies of the season, and food to sustain the energies of decaying nature, as well as we. They must have the gospel too, to carry with them, and some place must be provided for them, while, in prosecuting their purposes of mercy, they brave the dangers of the ocean. They cannot walk over the ocean, secure from danger and free from harm, without the faith of miracles; and could they do this, they could not, without the same faith, take with them sustenance sufficient to continue life, while they should pursue a course of thousands of miles across a trackless deep. No, Sir; missionaries cannot carry their high and holy purposes into execution without the means of sustaining life which other people employ, nor without the instruments which are adapted to the accomplishment of their object. With these means and instruments they must be furnished, or the gospel will not be proclaimed to the destitute, and the world will not be emancipated. But how shall we furnish them with the means and instruments in question? You answer, and we

all answer, by prayer. Very true. In vain do we expect that God will sustain the missionaries of the cross and redeem the world, unless he 'be inquired of by the house of Israel to do it.' But this is not all. Prayer alone will not raise up, qualify, and send forth missionaries provided with all the instruments which the exigences of the case demand, in order to accomplish their high purposes. There must be something farther—something more than prayers or good wishes, or the work will not be done. *The cause,* Sir, *demands pecuniary means.* It is hazarding nothing to say, that, in the present state of society, the Missionary Enterprize cannot be sustained and continued in successful operation without a vast amount of pecuniary contribution. This assertion *will not be disputed by any man who has attentively considered the subject. Any one may safely be challenged to prove its contrary,* either by the course of God's past providence, or by what hath hitherto been achieved in the Missionary cause, or in any other way. No; God has ordained means for the disenthralment of a world in bondage, and these means must be faithfully employed, or we have no good reason to anticipate the accomplishment of the end. One of these means, and one too which must sustain and give an impulse to others, is of a *pecuniary nature.* As well might we suppose that the earth will yield her increase and bring forth her abundance to minister to the wants of man, without cultivation, as that the world will be delivered from her bondage to corruption without the employment of this means. But the means must be in some degree proportionate to the end. A few dollars, or a few hundreds of dollars, are not sufficient to emancipate hundreds of millions of slaves to sin. No; there must be pecuniary resources in some good degree commensurate with the magnitude of the object to be effected. Now a moment's reflection will teach us that these resources must be indeed great. What has *hitherto been done* by the churches is but *an atom to a mountain*—a drop to the ocean, compared *with what must be done.* Our resources must be vastly augmented, or the cause which we advocate will advance but slowly. Yes; the backwardness of the churches in this respect constitutes one of the heaviest weights, that hang upon the wheels of the Missionary Enterprise.

Here, then, we arrive at the means, to which God, in his wisdom, has attached no ordinary importance in accomplishing his purpose to fill the earth with the knowledge of his truth and the light of his glory.

The next inquiry, which I wish to institute, is simply this: To whom shall we look to furnish these means? These pecuniary resources must be provided by somebody, or our efforts and prayers will be comparatively unavailing. Will some one, then, be so kind as to direct us where to go in order to obtain them? Shall we go to the wealthy wicked? We have been to them, and received a repulse. Individuals, it is true, have done something; and we bless God for putting it into their hearts to do a little. But others have turned upon us the cold eye of indifference; and we have been obliged to leave them without obtaining even their good wishes in favor of our object. Others have treated us with contumely, have accused us of being actuated by sinister motives, have greeted us with the rather harsh charge of being "wolves in sheep's clothing," and, in the exuberance of their politeness and "*Christian liberality*," have denominated us *beggars and public nuisances*. So far from doing any thing to favor our cause, they have done what they could, both by precept and example, by base inuendo and direct attack, to hinder its advancement. In vain, then, do we look to the wealthy wicked to furnish the means in question.

Shall we, then, turn our eyes upon the pious poor? They, Sir, are *willing* to help; but they *cannot* do much towards providing the requisite pecuniary resources for the accomplishment of the object which our cause contemplates. After taxing themselves to the utmost of their ability, they can effect but little, compared with the exigences of the case. We depend not a little on their prayers and efforts; but we must look farther for that pecuniary support, which is requisite to multiply copies of the Bible to the desired extent, to provide for the conveyance of missionaries to their proper stations, and to sustain them in their arduous labors. To whom, then, shall we look? The reply, Sir, forces itself irresistibly on every mind. We must look to those followers of the Lord Jesus Christ, who are raised above the level of poverty, and to

those, who are placed in circumstances of affluence.—Though "not many mighty, not many noble," not many wealthy, are to be found amongst the followers of Christ, though the greater portion of the "mammon of unrighteousness" is arrayed on the side of the world, to accomplish the purposes of selfishness, yet there are some among the sons of affluence, who have devoted their all to the service of their Redeemer. There are many too among Christ's disciples, who, though not blessed with an abundance of this world's good, are nevertheless in circumstances of comfort, and can unitedly contribute much to sustain the operations of the Missionary Enterprise. To these, Sir, we look with confidence for that pecuniary support, which is indispensable to the success of our cause. God has granted them the means to replenish his treasury; and we waver not in the assertion, that a refusal on their part to do it *is utterly inconsistent with the Christian character.* We do not say that they are bound to contribute all that they have to spare to this one object. No; there are other enterprises of benevolence—important ones too—which demand a portion of their substance. But we do say, that this is an object, which demands no inconsiderable share of what they have to throw into the treasury of the Lord. We do contend, and we stand on solid ground while we do it, that the cause of Foreign Missions is among the first benevolent enterprises of the day; and that it imposes a demand on every Christian, which he cannot with impunity disregard, to give according to his ability in its support.

I have now, Sir, I trust, shown satisfactorily, that the *Foreign Missionary Enterprise ought to be sustained by a Christian community*—that, humanly speaking, and judging from the history of God's providence, it cannot be sustained without pecuniary resources—and that, for these resources, we are to look to those professed Christians who are raised above the level of poverty, and to those whom God has blessed with affluence. In view of these considerations, who will undertake to say, "that the withholding of wealth from the cause of Foreign Missions is *not* highly inconsistent with the Christian character?"—The man who does it, must first prove that wealth is not

necessary to sustain this cause. But before he can do this, he must show conclusively that this enterprise may be achieved without the aid of missionaries. In doing this, he must, as a previous requisite, prove that the gospel is not needed to regenerate and disenthral the world. But to do all this, he must strike a death blow at the principle which we first established—that *the Missionary cause ought to be sustained by a Christian community.* The whole matter, then, is narrowed down to this single point—If it is not inconsistent with the Christian character to withhold pecuniary support from the cause of Foreign Missions, then it is not inconsistent with that character to abandon the cause altogether. If the cause ought to be sustained, then the conclusion is not to be resisted, that the withholding of wealth from it is utterly inconsistent with the character of a Christian.

Here, Sir, I am willing to rest the argument. *On this ground we take a stand, from which all the artillery of selfishness and sophistry cannot remove us.* Relying on the conclusiveness of this train of reasoning, and feeling ourselves strengthened by the decisions of conscience and the dictates of that benevolence which "seeketh not her own," but taketh a world within her embrace, we go to the wealthy professor, and say to him, "Consistency of character demands that you give according to your ability in support of this cause." And, Sir, *we see no way in which he can answer it to his own conscience, we see not how he can escape the taunts and reproaches of the ungodly, we see not how his conduct can be made to accord with his profession, nor can we tell how he will answer it to his God, if he withholds that wealth with which he is entrusted for this important purpose.* Above all, we envy not the feelings which will agitate his bosom, when he learns in eternity how many souls have perished forever, who might have been glorified spirits in heaven, had it not been for his criminal neglect.

Mr. President—I have done. The sentiment which has been advocated will, I doubt not, meet the approval of every honest, benevolent man. And when the resolution which embodies it, shall be proposed for the adoption of this Society, my confidence is unwavering, that it will be sustained by their unanimous vote.

Mr. Anderson, in his Address, stated the following facts, among others, illustrating the financial prospects of the Board.

The state the Treasury of the Board was perhaps never so unpromising, as at the close of the twentieth financial year, which ended Sept. 1, 1830. The donations and legacies then fell more than 23,000 dollars short of what they had been the year before. The consequence was, that the Board was nearly 20,000 dollars in debt. The case was rendered alarming by the fact, that during the first seven months of the financial year just ended, the receipts were less than they had been during the same months of the previous year.

There were other circumstances, which imparted a lively and affecting interest to this exigency. Never had there been so urgent a call for laborers from so many of the missions of the Board. According to the most moderate estimate, not less than twenty missionaries were needed almost immediately, merely to hold the ground already occupied, and to make a small advance in our work. And never had there been so many candidates for missionary employment connected, at any one time, with the Board. Three-fourths of the twenty would be ready, and some very anxious, to go forth within a few months.

The emergency was great; but, for that very reason, it was without hope. When the Committee looked at the whitened fields abroad, at the waiting laborers at home, and at the glorious revivals of religion in the churches, they found it impossible to despond. They therefore adopted a series of resolutions expressive of their belief, that the Providence of God called for an onward movement, and that the churches would sustain such a movement; and then they directed a special effort to be made, to call the attention of the friends of Zion to the necessities and claims of the missions and missionaries under the care of the Board. Such an effort was made; and the result has been, that the receipts of the year, ending Aug. 31, instead of being only 80,000 dollars, have been somewhat over 100,000; and we are, through the blessing of God, now freed from debt.

Whatever is paid now, goes to defray the current expenses of the system of means already in operation, and to

assist in sending forth the *fifteen* missionaries, who have received their several designations, and expecting to proceed to their respective fields, within six months from the present time. All these missionaries, with one exception, are going to foreign and remote countries.

And shall not the means be furnished for sending them? —It should be remembered, that numerous young men, in every stage of education preparatory to the ministry, are considering their personal duty to the heathen. Shall they not, also, be encouraged to press into the great harvest of the heathen world? Generally they are poor, and cannot go unless they are sent; but every true disciple of Jesus will feel that they must not be withheld. All, whom the Lord is pleased to qualify for the work, and to engage in it, must be enabled to go. *We* must feel a responsibility to see that they do go. *We* must feel a personal and very solemn responsibility. However small may be our influence, or the donation we are able to make, we must do our best; nor expect that the God of truth will pronounce us "good and faithful servants," unless we have been such.

CONSTITUTION.

ARTICLE I.—This Society shall be composed of the several Associations in the County of Norfolk, who may be disposed to connect themselves with it, and shall be called, "THE AUXILIARY FOREIGN MISSIONARY SOCIETY IN THE COUNTY OF NORFOLK."

ART. II.—The sole object of this Society shall be, to raise funds in aid of the Missions under the patronage of the American Board of Commissioners for Foreign Missions.

ART. III.—The officers of this Society shall be a President, Vice President, a Secretary, and an Executive Committee, consisting of the Secretary and Treasurer, and of three other members, to be chosen from different Associations, a majority of whom shall form a quorum.

ART. IV.—It shall be the duty of the President, and in his absence, of one of the Vice Presidents, to preside at all meetings of the Society.

ART. V.—The Treasurer shall receive payments from the Treasurers of the several Associations of males and females connected with the Society, and subscriptions and donations to the Society, and shall pay over, from time to time, the funds in his possession, after deducting incidental charges, to the Treasurer of the American Board of Commissioners for Foreign Missions.

ART. VI.—It shall be the duty of the Executive Committee, to adopt the most energetic measures in their power, to advance the interests of the Society; especially by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain; by appointing Delegations from the Society to attend the annual meetings of the several Associations, and in general, by aiming to excite, in the use of all suitable means a powerful interest in favor of the Missionary cause.

ART. VII.—There shall be an Annual Meeting of the Society at such time and place, as the Executive Committee shall appoint; when the accounts of the Treasurer, properly audited, shall be presented; the proceedings of the past year reported by the Executive Committee, appropriate addresses delivered or a sermon preached; the officers for the ensuing year elected, and such other business transacted, as shall be deemed expedient.

ART. VIII.—A Copy of this Constitution, authenticated by the Secretary, with the names and residences of the officers annually elected, and also a Copy of the annual Report, shall be transmitted to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

The several Associations, in connexion with the Norfolk Auxiliary Foreign Missionary Society, are the following.

DEDHAM, FIRST CHURCH.

1. *Gentlemen's Association.*		2. *Ladies' Association.*
Dea. Samuel Fales,	*Pres.*	
Dr. Jesse Wheaton,	*V. Pres'ts.*	
Mr. Frederick A. Taft,	*V. Pres'ts.*	
Elisha Thayer, M. D.	*Secretary.*	
Rev. E. Burgess,	*Treasurer.*	Mrs. Lucy Bullard, *Sec'ry & Treas'r.*

South Church.

3. *Gentlemen's Association.*

Rev. H. G. Park, *Pres.*
Lewis Morse, Esq. } *V. Pres'ts.*
Capt. David Andrews, } *V. Pres'ts.*
David Morse, Esq. } *V. Pres'ts.*
J. K. Briggs, M. D. *Sec'ry.*
Dea. Deane Chickering, *Treas'er.*

4. *Ladies' Association.*

Mrs. Julia B. Park, *Pres.*
Mrs. Nancy Morse, } *V. Pres'nts.*
Miss Abby Guild, } *V. Pres'nts.*
Mrs. Hannah C. Briggs, *Sec'ry.*
Miss Martha Guild, *Treas.*

5. *Balch Juvenile Association.*

Master Charles Morse, *President.*
" Samuel G. Fuller, } *Vice Presidents.*
" Joel Andrews, } *Vice Presidents.*
" George Ellis, } *Vice Presidents.*
" Albert Morse, } *Vice Presidents.*
" Anson Morse, *Secretary.*
" Francis Morse, *Treasurer.*

Dorchester.

6. *Gentlemen's Association.*

Rev. John Codman, D. D. *Pres.*
Edward Sharp, Esq. *Vice Pres.*
Mr. Joseph Leeds, *Sec'ry.*
Mr. James Penniman, *Treas.*

7. *Ladies' Association.*

Mrs. John Tolman, *Pres.*
Mrs. James Penniman, *Vice Pres.*
Miss Harriet Sherburne, *Sec'ry.*
Miss Catharine Sherburne, *Treas.*

8. *Juvenile Aassociation.*

Master James Otis Clapp, *President.*
" Samuel Stone, *Vice President.*
" Charles Leeds, *Secretary.*
" Henry Leach, *Treasurer.*

Village Church.

9. *Gentlemen's Association,*

Rev. David Sanford, *Pres.*
Dea. —— Robinson, *Vice Pres.*
Dea. Jesse Clapp, *Sec'ry and Treas*

10. *Ladies' Association.*

Mrs. David Sanford, *Pres.*
Mrs. —— Robinson, *Vice Pres.*
Mrs. —— Hooker, *Sec'ry.*
Mrs. James Clapp, *Treas.*

Milton.

11. *Gentlemen's Association.*

Rev. Samuel Gile, *Pres.*
Capt. Nathaniel Tucker, *Vice Pres.*
Dea. Isaac Gulliver, *Sec'ry.*
Mr. Jesse Tucker, *Treas.*

12. *Ladies' Association.*

Mrs. Mary H. Gile, *Pres.*
Mrs. N. Tucker, *Vice Pres.*
Mrs. Abigail Tucker, *Sec'ry.*
Mrs. Mary Tucker, *Treas.*

Stoughton.

13. *Gentlemen's Association.*

Rev. Calvin Park, D. D. *Pres.*
Dea. Nathan Drake, *Vice Pres.*
Mr. Israel Gile, *Sec'ry.*
Mr. Daniel Hayward, *Treas.*

14. *Ladies' Association.*

Mrs. Abigail Park, *Pres.*
Mrs. Sarah Adams, *Vice Pres.*
Mrs. —— —— *Sec'ry.*
Mrs. Zebiah Sumner, *Treas.*

Sharon.

15. *Gentlemen's Association.*

Rev. Jonathan Curtis, *Pres.*
Dea. Philip Curtis, *Vice Pres.*
Dea. Joel Hewins, *Sec'ry.*
Capt. Charles Ide, *Treas.*

16. *Ladies' Association.*

Mrs. Nancy Gould, *Pres.*
Mrs. Hannah Curtis *Vice Pres.*
Miss Hannah Richards, *Sec'ry.*
Miss Esther Hewins, *Treas.*

Foxborough.

17. *Gentlemen's Association.*		18. *Ladies' Association.*	
Rev. Willard Pearce,	*Pres.*	Mrs. Eleanor Pearce,	*Pres.*
Dea. Ebenezer Forrest,	*Vice Pres.*	Mrs. Milley Leonard,	*Vice Pres.*
Mr. James Paine,	*Sec'ry.*	Mrs. Betsey Leonard,	*Sec'ry.*
M. Everett, Esq.	*Treas.*	Mrs. Ama Casy,	*Treas.*

Walpole.

19. *Gentlemen's Association.*		20. *Ladies' Association.*	
Rev. A. Bigelow,	*Pres.*	Miss M. Rebochaux.	*Pres.*
George Blackburn, Esq.	*Vice Pres.*	Miss ——— Hill,	*Vice Pres.*
Dea. E. Stetson,	*Sec'ry and Treas.*	Mrs. E. Stetson,	*Sec'ry and Treas.*

Wrentham.

21. *Gentlemen's Association.*		22. *Ladies' Association.*	
Rev. Elisha Fiske,	*Pres.*	Mrs. M. Fiske,	*Pres.*
Dea. Benjamin Shepard,	*Vice Pres.*	Mrs. P. Shepard,	*Vice Pres.*
Dea. Robert Sanders,	*Sec'ry.*	Mrs. A. Wheaton,	*Sec'ry.*
Mr. Robert Blake,	*Treas.*	Mrs. S. Blake,	*Treas.*

Church in North Parish.

23. *Gentlemen's Association.*	24. *Ladies' Association.*
Not Reported.	Not Reported.

Franklin.

25. *Gentlemen's Association.*	26. *Ladies' Association.*
Not Reported.	Not Reported.

Medway, West Parish.

27. *Gentlemen's Association.*		28. *Ladies' Association.*
Rev. Jacob Ide,	*Pres.*	
Luther Metcalf, Esq.	*Vice Pres.*	Not Reported.
Mr. Jonathan Metcalf,	*Sec'ry.*	
Mr. Philo Sanford,	*Treas.*	

Medway, East Parish.

29. *Gentlemen's Association.*		30. *Ladies' Association.*
Rev. Luther Bailey,	*Pres.*	
Dea. Jonathan Blake,	*Vice Pres.*	Not Reported.
Mr. Nathan Jones,	*Sec'ry.*	
Mr. Silas Richardson,	*Treas.*	

Medfield.

31. *Gentlemen's Association.*		32. *Ladies' Association.*	
Moses B. Harding, Esq.	*Pres.*	Mrs. Mary Prentiss,	*Pres.*
Capt. Seth Chenery,	*Vice Pres.*	Mrs. Betsey Fisher,	*Vice Pres.*
Capt. H. Fisher,	*Sec'ry. & Treas.*	Miss Elizabeth Prentiss,	*Sec. & Treas.*

Needham.

33. *Gentlemen's Association.*		34. *Ladies' Association.*	
Rev. Thomas Noyes,	*Pres.*	Mrs. Rebecca Noyes.	*Pres.*
Aaron Smith, Esq.	*Vice Pres.*	Mrs. Charlotte Allen,	*Vice Pres.*
Dea. Asa Kingsbury,	*Sec'ry.*	Miss Mary Fuller,	*Sec'ry. & Treas.*
A. Smith, Esq.	*Treas.*		

TREASURER's REPORT, FOR 1831.

Receipts.

Collected in First Church, Dedham, at Monthly Concert,	$ 32 32
From Gentlemen's and Ladies Asso. Medway, E. Par. Rev. L. Bailey,	18 00
Gentlemen's and Ladies Assoc. Needham, by Mrs. Abigail Ware,	10 70
Auxiliary Foreign Missionary Assoc. Milton, Mr. J. Tucker, Treas.	45 50
Mrs. Sally Squier, of Dedham, First Church, a Donation,	5 00
Gentlemen's Assoc. Dorchester, by Rev. Dr. Codman,	150 00
Ladies Assoc. Dorchester, Miss Catharine Sherburne, Treasurer,	63 10
Individuals in Dedham, South Parish, to constitute their Pastor, Rev. H. G. Park, an honorary member of the American Board,	50 00
Balch Juvenile Soc., Dedham, S. Par., by Master Francis Morse, Treas.	6 00
Gentlemen's Assoc. Medway, East Parish, by Rev. Mr. Bailey,	15 00
Ladies Assoc. Medway, East Parish, by Rev. Mr. Bailey,	25 00
Collections at Monthly Concerts, Franklin, by Rev. E. Smalley,	51 59
Caleb Fisher, Esq. Franklin, donation,	5 00
Gentlemen's and Ladies Assoc. Stoughton, by Rev. C. Park, D. D.,	12 00
Gentlemen's Assoc. Dedham, First Church, Mr. J. Meyers, and Mr. J. Messenger, Collectors,	105 00
Ladies Association, Dedham, First Church, Mrs. S. Butterfield,	30 00
Ladies Association, Sharon, by Rev. J. Curtis,	15 00
Gentlemen's Association, Sharon, by Rev. J. Curtis,	2 29
Rev Moses Thatcher, donation,	1 00
Gentlemen's Association, Walpole, Dea. Everett Stetson, Treasurer,	12 00
Ladies Association, Walpole, Mrs. Mary Stetson, Treasurer,	13 00
Mrs. Patience Shumway, Medway,	1 00
Gentlemen's Assoc. Village Church. Dorchester, Dea. James Clapp,	12 25
Ladies Assoc. Village Church, Dorchester, Mrs. J. Porter,	23 37
	$ 704 12

E. BURGESS, TREASURER.

Disbursements.

Cash paid Henry Hill, Esq., Treasurer of American Board, $ 704 12

E. BURGESS, TREASURER.

The success which has attended Missionary operations can be learnt from the following brief survey of Protestant Missions in the world.

EUROPE.

The missions in Europe, and in general in countries around the Mediterranean, are to people bearing the Christian name, but greatly degenerated, in respect to Christian knowledge and practice, from the standard of their forefathers. The Societies which have operations in Southern Europe are the following:—

American Board of Foreign Missions,	British and Foreign Bible Society,
Church Missionary Society,	Religious Tract Society,
London Missionary Society,	British and Foreign School Society.
Methodist Missionary Society,	

Stations, 4. Missionaries, 11. Printing Establishments, 3.

At the American Mission press in Malta, during the five years previous to Nov. 1827, there were printed 128,000 copies of works in

Modern Greek, Italian, and Greco-Turkish, averaging about 45 pages 12mo. and 18mo. The Church Mission press at Malta, before 1827, had printed about 30,000 copies in Italian, Greek, and Arabic, averaging 50 pages each. The London Missionary Society's press at Malta, has printed a number of important works in Italian and Modern Greek. During 1826, Mr. Leeves issued 7,084 copies of the Scriptures at Constantinople, in 14 languages. At Malta more than 5,500 copies have been distributed in 20 languages. Should the Almighty *break the arm of the oppressor, and, let the captive go free*, the interests of education may be expected greatly to flourish in Greece.

ASIA.

Societies operating in Asia.

American Board of Missions,	Society for Propagating the Gospel,
American Baptist Board,	Scottish Missionary Society,
London Jews Society,	German Missionary Society,
London Missionary Society,	Netherlands Missionary Society,
English Baptist Missionary Society,	British and Foreign Bible Society,
Church Missionary Society,	Netherlands Bible Society,
Wesleyan Missionary Society,	British and Foreign School Society,
Soc. for Promoting Chr. Knowledge,	London Religious Tract Society.

Some of the Results of their Operations.

Stations,	152	Mission Colleges,	4
Missionaries	186	Students in these Celleges,	125
European Assistants,	20	Mission Seminaries for educating Schoolmasters, Catechists, &c.	14
Native Readers, Schoolmasters, and Assistants, about	1,000	Pupils in these Seminaries,	361
Printing Establishments,	19	Pupils in Mission Sch's, about	100,000

The Danish Mission to Tanjore was commenced in 1705, and was extended to Madras in 1726. The first Protestant Mission in Bengal was commenced, by the Society for Promoting Christian Knowledge, in 1766. The Baptist Mission, was commenced in 1793. The London Missionary Society began operations in India in 1805, and the Church Missionary Society in 1816.

The number of natives who have joined the different Christian Churches in India, is not known. The Church Missionary Society reports 480 native church members in good standing, as connected with their stations in the northern provinces. The Baptist Missionaries in India received 1,497 natives into their churches, during the first 20 years of their mission. The American Mission Church in Ceylon, contains 100 natives.

On the eastern side of Southern India, where the apostolic Swartz labored fifty years as a missionary, more than 6,000 natives were, under his ministrations, induced to forsake idolatry; and it is stated in the correspondence of Bishop Heber, who visited Tanjore, and is an unexceptionable witness, that this number has since been increased, and that the brahmins find difficulty in procuring votaries enough to speed the ponderous wheels of their idolatrous cars through the deep lanes of that fertile country.

Farther south is a still more interesting scene. About a thousand families, in the district of Southern India called *Palamcottah*, have within a few years renounced idolatry, and now assemble every Sabbath day, in more than a hundred villages, to learn the way of salvation through the Gospel. At one village, a missionary was conducted to a former temple of idolatry converted into a Christian Sanctuary,

and saw the idol of stone, which several generations had worshipped, lying outside, rejected, despised, and to be no more revered. Nor was this by any means a solitary instance. Numerous idols had been destroyed, and several idol temples either demolished, or consecrated to the worship of the true God.—And this was in INDIA, where some affirm that missions have failed!

AFRICA.

Societies.

London Missionary Society,	Glasgow Missionary Society,
United Brethren,	German Missionary Society,
Church Missionary Society,	American Colonization Society,
Wesleyan Missionary Society,	American Baptist Board of Missions,

Operations.

Stations,	52	Printing Establishments,	4
Missionaries,	73	Mission Seminaries,	4
European Assistants,	15		

In Western Africa there are over 100 native assistants in the schools. The communicants in the West-African Mission, exceed 600; the schools contain 2,000 pupils.—The returns from the extensive missions in South-Africa, are less full than is desirable. We gather the following facts. The aggregate number of learners in the schools, at seven of the stations, exceeds 1,000. The aggregate number of members of the church, at four of the stations, is upward of 150. Bethelsdorp is not one of these: in 1819, the church at that station consisted of about 200 members.—The Madagascar mission has been remarkably prospered. The mission schools on that island contain 2,000 scholars. Auxiliary Missionary Societies have been formed at Bethelsdorp, Theopolis, and in Madagascar. There is one, also, at Cape-Town.

PACIFIC OCEAN.

Societies.

American Board of Missions.	Church Missionary Society,
London Missionary Society,	Wesleyan Missionary Society.

Operations.

Stations,	41	Native members of the church, more than	2,000
Missionaries,	31		
European or American Assistants,	17	Natives able to read the Scriptures, at least	30,000
Native Assistants, about	400		
Printing Establishments,	3	Natives now in mission schools,	50,000

We are able to say, definitely and positively, that the influence of Christian missions has driven idolatry entirely from *twenty-one* islands of the South Pacific. Their inhabitants are no more alarmed by the noise of war, nor by the shrieks of victims immolated on the altars of demons; and they have been taught to read, and write, and to make provision for the necessities, the decencies, and the comforts of life. Many hundreds have been introduced into the Christian church upon a credible profession of piety. When one island had received the Gospel, its inhabitants exerted themselves to send it to another.

A missionary society of one group, and that not the largest, contributed in a single year, of the products of the country, to the value of more than a thousand dollars. Thirty pious natives have gone as missionary teachers to islands and a people which to them were strange and foreign; and thirteen missionary stations are occupied by native missionaries alone.

AMERICA.

Societies.

American Board of Foreign Missions,	Scottish Missionary Society,
American Baptist Board,	United Brethren,
American Methodist Society,	Slave Conversion Society,
Church Missionary Society,	British and Foreign Bible Society,
London Missionary Society,	British and Foreign School Society,
Wesleyan Missionary Society,	London Religious Tract Society,
Gospel Propagation Society,	American Bible Society,
Baptist Missionary Society,	American Tract Society,
Netherlands Missionary Society,	French and Spanish Trans. Society.

Operations.

Stations in Spanish America,	1	Missionaries,	61
Stations in W Indies and Guiana,	89	Assistants, chiefly in North America,	50
Stations in North America,	53		

The Baptist Mission at Kingston, in Jamaica, has more than 2,000 communicants.—At one of the Moravian stations in Jamaica, are 328 communicants; at two of their stations on St. Croix, 1,676 communicants; and at two on St. Christopher's, 1,051:—total, 3055. The Moravians have about 24,000 negroes under their care.—The Wesleyan Methodists have in connexion 4,918 free colored people, and 17,692 slaves;—total, 22,610.—The number of negro children, in the schools is not known to us: we have seen reports of more than 8,000; but the whole number must be much greater.—The Slave Conversion Society employs 100 catechists in the diocese of Barbadoes, and 17 places of public worship are stated by this Society to have been building, a year ago, at the expense of the inhabitants, in the diocess of St. Thomas. Among several tribes of the North American Indians a very great and salutary influence has been exerted.

GENERAL SUMMARY.

Stations, (including 60 in India occupied by converted natives,)	392
Ordained missionaries,	470
Assistant missionaries,	102
Native teachers, about	1,600
Printing establishments,	29
Mission colleges,	4
Seminaries for educating teachers, &c.	18
Learners in missionary schools, about	190,000
Members of mission churches, the number not known, but at least	25,000
Numbers who have renounced idolatry in consequence of efforts by the Societies above named, at least	300,000
Bibles circulated by Bible Societies since the British and Foreign Bible Society was formed in 1804,	7,000,000
Religious Tracts circulated since the London Tract Society was formed, at least	150,000,000
Number of Theological Seminaries in the United States,	21

NOTICES.

Each Association in connexion with this Auxiliary, is particularly requested to elect annually its officers, and to celebrate its anniversary in a manner corresponding with the importance of the Institution.

Secretaries of Associations are respectfully desired to forward to the Secretary of this Auxiliary the names of the officers annually chosen.

Treasurers of Associations are respectfully requested to make the Treasury of this Auxiliary the medium of their payments to the American Board.

The next annual meeting of this Auxiliary, will be holden in Milton, in the Church of the Rev. Mr. Gile.